

THE BIBLE
 AND
 HOLY SCRIPTVRES
 CONTEINED IN
 THE OLDE AND NEVVE
 Testament.

TRANSLATED ACCOR-
 ding to the Ebrews and Greeke, and confer-
 red with the best translations in diuers
 languages.

VVITH MOST PROFITABLE ANNO-
 tations vpon all the hard places, and other things of great
 importance as may appeare in the Epistle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE
the saluation of the Lord, which he wil shew to you this day. Exod. 14. 13.



THE LORD SHAL FIGHT FOR YOU: THEREFORE
hulde you your peace. Exod. 14. Vers. 14.

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Cum privilegio.

i That is, the wicked & rebellious.

But ¹¹ the myrtle places thereof, and the manises thereof shall not be holiness: they shall be made salt pities.

¹² And by this river upon the brink thereof, on this side, and on that side shall grow all fruitful trees, whose leaf shall not fade, neither shall the fruit thereof fail: it shall bring forth new fruit according to his months, because their waters runne out of the Sanctuary: and the fruit thereof, shall be meat, & the leaf thereof shall be for medicine.

¹³ Or, for meat.
Or, for leaves & for juice.

¶ Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes * of Israel. Ioseph shall have two portions.

¹⁴ And ye shall inherit it, one afield as another: * concerning the which I lift up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

Gen. 48. 22.
Gen. 1. 2. 7.
Ex. 13. 18.
Ex. 16. 4.
Deut. 34. 4.

k By the hand of promises he signifieth the spiritual land whereof this was a figure.

¹⁵ And this shall be the border ^k of the land toward the North side, from the maine sea toward Hethlon as men go to Zedadah:

¹⁶ Hamath, Berothah, Sibraim, which is betwene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

¹⁷ And the border from the sea shall be Hazar, Enan, & the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part.

¹⁸ But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, & from the border unto the East sea: and so shall be the East part.

¹⁹ And the Southside shall be toward Temā from Tamar to the waters of Meriboth in Kadesh, & the river to the maine sea: so shall be the South part toward Teman.

²⁰ Or, strife.

²⁰ The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

²¹ So shall ye deuide this land unto you, according to the tribes of Israel.

²² And you shall deuide it by lot for an inheritance unto you, & to the strangers that dwell among you, which shall beget children among you, & they shall be unto you, as borne in the cōtreie among the childre of Israel: they shall part inheritance with you in the middes of the tribes of Israel.

²³ And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

l Meaning, that in this spiritual kingdome there should be no difference betwene Iewes nor Gentils, but that all should be partakers of this inheritance in their head Christ.

CHAP. XLVIII.

The lottes of the tribes. ¶ The partes of the possession of the Priests of the Temple, of the Leuites, of the cite & of the prince are here described.

¹ Now these are the names of the ² tribes. From the North side, to the coast toward Hethlō, as one goeth to Hamath, Hazar, Enan, & the border of Damascus Northward the coast of Hamath, euen

from the East side to the West shall be a portion for Dan.

² And by the border of Dan from the East side unto the West side, a portion for Asher.

³ And by the border of Asher frō the East part euen unto the West part a portion for Naphtali.

⁴ And by the border of Naphtali from the East quarter unto the West side, a portion for Manasseh.

⁵ And by the border of Manasseh from the East side unto the West side a portion for Ephraim.

⁶ And by the border of Ephraim, from the East part euen unto the West part a portion for Reuben.

⁷ And by the border of Reuben, from the East quarter unto the West quarter, a portion for Iudah.

⁸ And by the border of Iudah frō the East part unto the West part ^b shall be the offering which they shall offer of fine & twentie thousand *rebes* broad, and of length as one of the *other* partes, from the East side unto the West side, & the Sanctuary shall be in the middes of it.

⁹ The oblation that ye shall offer unto the Lord, shall be of fine and twenty thousand long, and of ten thousand the breadth.

¹⁰ And for them, *owen* for the Priests shall be this holy oblation, toward the North five and twentie thousand long, & toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuary of the Lord shall be in the middes thereof.

¹¹ It shall be for the Priests that are sanctified of the sonnes of ¹² Zadok, which haue kept my charge, which went not astray with the children of Israel went astray, as the Leuites went astray.

¹² Therefore this oblation of the land that is offered, shall be theirs, as a thing moste holy by the border of the Leuites.

¹³ And ouer against the border of the Priests the Leuites shall haue fine & twenty thousand long, & ten thousand broad: all the length shall be fine and twentie thousand, and the breadth ten thousand.

¹⁴ And thei shall not sell of it, neither charge it, nor abalienate the first fruites of the land: for it is holy unto the Lord.

¹⁵ And the fine thousand that are left in the breadth ouer against the fine and twentie thousand, shall be a prophane place for the cite, for housing, & for suburbs, and the cite shall be in the middes thereof.

¹⁶ And thei shall be the measures thereof, the North part five hundred and foure thousand, and the South part ^c five hundred and foure thousand, & of the East part five hundred and foure thousand, & the West part five hundred, & foure thousand.

¹⁷ And the suburbs of the cite shall be toward the North two hundred & fiftie toward

b That is, the portion of the ground, which they shall separate, and appoite to the Lord, which shall be deuided into three partes for the Priests, for the prince, & for the cite.

c Chap. 44. 15.

d Meaning, that it should be square.

towarde the South two hundredth & fiftie, and towarde the East two hundredth & fiftie, and towarde the West two hundredth and fiftie.

- 18 And the residue in length ouer against the oblation of the holie portion *shalbe* ten thousand Eastward, and ten thousand West ward: and it shalbe ouer against the oblation of the holy portion, & the encrease thereof shal be for lode vnto the that serue in the cite.

- 19 And they that serue in the cite, *shalbe* of all the tribes of Israel that shall serue therein.

d Every waye is
shalbe five and
twentie thousand.

- 20 All the oblation *shalbe* five and twentie thousand with ^d five and twentie thousand: you shal offer this oblation fouresquare for the Sanctuarie, & for the possession of the cite.

- 21 And the residue *shalbe* for the prince on the one side & on the other of the oblation of the Sanctuarie, & of the possession of the cite, ouer against the five and twentie thousand of the oblation towarde the East border, & Westward ouer against the five & twentie thousand toward the West border, ouer against *shalbe* for the portion of the prince: this shalbe the holie oblation, & the house of the Sanctuarie *shalbe* in the middes thereof.

e So that Iudah
was on y North
side of the Prin-
ces and Leuites
portions, & Ben-
jamin on the
Southside.

- 22 Moreover, from the possession of the Leuites, & from the possession of the cite, that which is in the middes shall be the princes: betweene the border ^e of Iudah, & betweene the border of Benjamin shalbe the princes.

- 23 And the rest of the tribes *shalbe thus*: from the East part vnto the West part Benjamin *shalbe* a portion.

- 24 And by the border of Benjamin, from

the East side vnto the West side Simeon a portion.

- 25 And by the border of Simeon fro the East part vnto the West part Issakar a portion

- 26 And by the border of Issakar from the East side vnto the West, Zebulun a portion

- 27 And by the border of Zebulun from the East parte vnto the West part, Gad a portion.

- 28 And by the border of Gad at the South side, toward ^f Temah, the border shall be euen from ^g Tamar vnto the waters of Meribah in Kadesh, & to the ^h river, that runneth into the maine sea.

- 29 This is the land, which ye shal distribute vnto the tribes of Israel for inheritance, and these are their portions, sayth the Lord God.

- 30 And these are the bondes of the cite, on the North side five hundredth, & four thousand measures.

- 31 And the gates of the cite *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, & one gate of Levi.

- 32 And at the East side five hundredth and foure thousand, & three gates, & one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

- 33 And at the South side, five hundredth and foure thousand measures, and three ports, one gate of Simeon, one gate of Issakar, and one gate of Zebulun.

- 34 At the West side, five hundredth, & foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

- 35 It was rounde about eightene thousand measures, and the name of the cite from that day *shalbe*, "The Lord is there."

f Which is heie
take for Idumea
g Where was
Lericho the cite
of palme trees,
h Meaning, Ni-
lus that runneth
into the Sea called
mediterraneum.

ⁱ Or, Iehosaphat's
meab.

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie towards his Church are most lively here set forth, who neuer leaues his d^estitute, but now in their greatest miserie and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorne with such graces of his holy spirit, that Daniel alone at euer had most special revelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the worlde, and to the general resurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moresouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, & to bring everlasting life. And as from the beginning God ouer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church vntill the dead rise againe, and Christ gather him into his kingdom in the heauens.

x The captiuitie of Ichoiakim King of Iudah. 4. The King chaſeth certaine yongemen of the Iewes to leaue his law. 5. They beare the Kings ordinarie appointed. 3. But they abſtaine from it.

a Read 2. kings. 24. 1. & 1er. 22. 1. b Which was a plaine by Babilon wher was the Temple of theyr great God, and is here taken for Ierulion.

c Who was as maſter of the wardes.

d He calleth thẽ Eunuches whom the king nourished & brought vp to be rulers of other countreies afterward.

e His purpoſe was to kepe thẽ as hoſtages, and that he might ſee how they might be victorious, and alſo by their good intreaty & learning of his religion, they might fauour rather him then the Iewes and ſo be able to ſerue him as gouernours in their laſt more ouer by this means the Iewes might be better kept in ſubiection, fearing otherwiſe to procure him to theſe noble men.

f The king required thẽ that they ſhould be of noble birth that they ſhould be witty and learned, & that they ſhould be of a ſtrong & comely ſtature, that they might do him better ſeruaunce.

g That they might forget their owne religion, and countrie fauours, to ſerue him the better to his purpoſe it was not to be thought that Daniel did learne any knowledge that was not goodly: in all points he reſuſed the abuſe of things and ſuperſtitions in ſo much that he would not eat the meate which the King appointed him, but was contente to learne the knowledge of naturall things.

h That by their good entertainment they might learne to forget the mediocrity of their owne people.

i To the intent that in this time they might both learne the manners of the Caldeans and alſo their tongue.

k Aſſeſſed to ſerue at the table, as in other offices.

l That they might altogether forget their religion for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of religion: therefore this was a great temptation and a ſigne of ſeruitude which they were not able to reſiſt.

m Not that he thought any religion to be in the meate or drinker for afterward he did eat: but becauſe the king ſhould not enſlave him by his ſweete poiſon, to forget his religion and accuſtomed ſoberity, and that in his meate and drinke he might daily remember of what people he was: and Daniell bringeth this in to ſhewe how God from the beginning aſſiſted him with his ſpirit, and at length called him to be a Prophet.



N the 3rd thirde yere of the reign of Ichoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierulalem, and beſieged it.

And the Lorde gaue Ichoiakim King of Iudah into his hand, with part of the veſſels of the houſe of God, which he caried into the lande of Shinar, to the houſe of his god and he brought the veſſels into his gods treaſurie.

And the King ſpake vnto Aſhpenaz the maſter of his Eunuches, that he ſhould bring certaine of the children of Iſrael, of the Kings ſede and of the princes:

Children in whom was no blemiſh, but wel fauoured, & inſtruct in all wiſdome, and wel ſene in knowledge, & able to vnder knowledge, and ſuch as were able to ſtand in the Kings palace, and whom they might teach the learning, and the tongue of the Caldeans.

And the King appointed them prouiſion euerie daye of a portion of the Kings meate, & of the wine, which he dranke, to nourish them 3 yere, that at the end thereof, they might ſtand before the King.

Now among theſe were certaine of the children of Iudah, Daniel, Hanaiah, Miſhael and Azariah.

Vnto whom the chiefe of the Eunuches gaue other names: for he called Daniel, Belſheſazzar, and Hanaiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

But Daniel had determined in his heart, that he would not deſile himſelf with the

portion of the Kings meate, nor with the wine which he dranke: therefore he requi- red the chiefe of the Eunuches that he might not deſile himſelfe.

(Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

And the chiefe of the Eunuches ſaid vnto Daniel, I fear my lord the King, who hath appointed your meate and your drinke: therefore if he ſee your faces worſe liking, then the other children, which are of your ſort, then ſhall you make me loſe mine head vnto the King.

Then ſaide Daniel to Melzar, whom the chiefe of the Eunuches had ſet our Dani- el, Hanaiah, Miſhael, and Azariah,

Proue thy ſeruants, I beſeeche thee, 10 dayes, and let them giue vs pulse to eat, and water to drinke.

Then let our countenances be looked vpon before thee, & the countenances of the chil- dren that eate of the portion of the Kings meate: and as thou ſeeſt, deale with thy ſeruants.

So he conſented to them in this matter, and proued them ten daies.

And at the end of ten daies, their countenances appeared fairer, and in better liking then al the childrens, which did eate the portion of the Kings meate.

Thus Melzar toke away the portion of their meate, and the wine that they ſhould drinke, and gaue them pulſe.

As for theſe foure children, God gaue the knowledge, and vnderſtanding in all learning, and wiſedome: alſo he gaue Daniel vnderſtanding of all viſions and dreames.

Now when the time was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

And the King communed with them: & among theſe al was found none like Daniel, Hanaiah, Miſhael, and Azariah: there- fore ſhede they before the King.

And in al matters of wiſedome, & vnder- ſtanding that the King required of them, he founde them ten times better then al the enchanterers & aſtrologians, that were in al his realme.

And Daniel was vnto the firſt yere of King Cyrus.

knowledge, and not in the magicall artes which are forbidden, Deut. 18. 11. f Soothſay the onely was a Prophet and none of the enchanterers by dreames and viſions God appeared to his Prophets, Nomb. 11. 6. t Of the three yeres above mentioned verſ. 5. u That it was the med in Babylon as a Prophet ſo long as the common wealth ſtoode.

1 The dreame of Nebuchad-nezzar. 2. 3. The King com- mandeth al the wiſe men of Babylon to be ſlaue be- cauſe they could not interpret his dreame. 16. Daniel requieth time to ſolue the queſtion. 24. Daniel is brought vnto the King and ſheweth him his dreame & the interpretation thereof. 44. Of the euerglaſting kingdome of Chriſt.

^a The father and the sonne were bothe called by this name so that this is more of the sonne, when he reigned alone: for he reigned also after a sort with his father.

^b Not that he had many dreames, but because many misters were contained in this dreame.

^c Because it was so rare and strange a dreame that he had not had like.

^d He was so heauy with sleepe that he began to sleepe againe. Some read, and his sleepe was broken from him.

^e For all these astrologers and forerers called them selves by this name of honour as though all the wisdom and knowledge of the countrey depended vpon them, and that all other countreys were roide of the same.

^f That is, in the Syrian tongue which differed not much from the Caldeans: for it seemed to be more eloquent, and therefore the learned vsed to speake in the Jewish writers do so this day.

^g This is a list rewards of their arrogancie (which wanted of them selves that they had the knowledge of all things) that they should be proued fooles and that to their perpetuall shame and confusion.

^h Herein appeared their ignorance that notwithstanding their brags, yet were they not able to tell the dreame, except he entered them into the matter, & therefore they would pretend knowledge where was but more ignorance and so as deluders of the people, they were worthe to dye. *Ebr. redene the time.*

ⁱ Which declareth, that God would not haue his seruants ioyed in the companie of these forerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though the King did it vpon a rage, and no zeale. *Or, the captaine of the garde,*

AND in the seconde yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed^b dreames wherewith his spirit was troubled, and his^c sleepe was vpon him.

Then the King commanded to cal the inchanters, and the astrologians and the forerers, and the^d Caldeans for to shew the King his dreames: so they came and stode before the King.

And the King saide vnto them, I haue dreamed a dreame, & my spirit was troubled to know the dreame.

Then spake the Caldeans to the King in the^e Aramites language, O King, liue for euer: shew thy seruants thy dreame, and we shal shew the interpretation.

And the King answered and saide to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye^f shalbe drawn in pieces, and your houses shalbe made a iakes.

But if ye declare the dreame and the interpretation thereof, ye shal receiue of me gifts and rewards; and great honour: therefore shew me the dreame & the interpretation of it.

They answered againe, and saide, Let the King shewe^g his seruantes the dreame, & we wil declare the interpretation thereof.

Then the King answered, & saide, I know certainly that ye^h woulde gayne the time, because ye see the thing is gone from me.

But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

Then the Caldeans answered before the King, and saide, There is no man vpon earth that can declare the Kings matter: yea, there is neither King nor prince nor Lord that asked such things at an inchanter or astrologian or Caldean.

For it is a rare thing that the King requirith, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

For this cause the King was angrie and in great furie, and commanded to destroy all the wife men of Babel.

And when sentence was giuen, the wife men were slaine: and theyⁱ foughe Daniel and his fellows to be put to death.

Then Daniel answered with counsel & wisdom to Arioch the Kings chiefe steward to tell the dreame, except he entered them into the matter, & therefore they would pretend knowledge where was but more ignorance and so as deluders of the people, they were worthe to dye. *Ebr. redene the time.*

Which declareth, that God would not haue his seruants ioyed in the companie of these forerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though the King did it vpon a rage, and no zeale. *Or, the captaine of the garde,*

and which was gone forth to put to death the wife men of Babel.

Then he answered and saide vnto Arioch the Kings captaine, Why is the sentence so hastic from the King? Then Arioch declared the thing to Daniel.

So Daniel went & desired the King that he woulde giue him leasure and that he would shewe the King the interpretation thereof.

Then Daniel went to his house & shewed the matter to Hananiah, Mishael, and Azariah his companions,

That they should beseech the God of heauen for grace in this secret, that Daniel & his felowes should not perish with the rest of the wife men of Babel.

Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

And Daniel answered & saide, The Name of God be prayed for euer and euer: for 113.13. of wisdom and strength are his,

And he changed the times & seasons: he taketh away Kings: he setteth vp Kings: he giueth wisdom to the wife, & vnderstanding to those that vnderstand.

He discouereth the deepe & secret things: he knoweth what is in the darkenes, & the light dwelleth with him.

I thank thee & praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

Therefore Daniel went vnto Arioch, whom the King had ordained to destroy the wife men of Babel: he went and saide thus vnto him, Destroye not the wife men of Babel, but bring me before the King, and I wil declare vnto the King the interpretation.

Then Arioch brought Daniel before the King in all haste, and saide thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the King the interpretation.

Then answered the King, and saide vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame which I haue sene, and the interpretation thereof?

Daniel answered in the presence of the King, and saide, The secret which the King hath demanded, can neither the wife, the astrologians, the inchanters, nor the fourthayers declare vnto the King.

But there is a God in heauen that reueileth secretes, and sheweth the Kings Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the thinges, which thou hast sene in thine head vpon thy bed, is this.

O King, whil thou wast in thy bed, thoughe

^k He sheweth that man hath neither wisdom nor knowledge but very darke blindness, & ignorance of him self: for it cometh only of God, that man vnderstandeth anie thing.

^l To who, how modest thy promises, & who liued in thy fear: whereby he excludeth all other Gods.

^m Meaning power to interpret in: whereby appeareth many were slaine as vsell. 3. and the rest at Daniels of fer were preferred on condition: that Daniel fauoured wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering if their sentence was lawfull or no.

ⁿ He affirmeth that man by reason, and art is not able to attain to the cause of Gods secretes, but the vnderstanding onely thereof must come out of God.

^o wherby he furthereth the King & a certain feare & reverence of God: he might be the more apt to receiue his mysteries that should be reueiled.

came into thy *mind*, what should come to passe hereafter, and he that reuileth secrets, telleth thee, what shal come.

30 As for me, this secret is not shewed me for any wisdome that I haue, more then anie other liuing, but onely to shewe the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and beholde, there was a great image: this great image whole glorie was so excellent, & do before thee, and the forme thereof was terrible.

32 This images head was of fine golde, his breast & his armes of siluer, his bellie and his thighs of brasle,

33 His legges of yron, & his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasle, the siluer & the golde broken all together, and became like the chaffe of the former floures, and the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glorie.

38 And in all places where the children of men dwell, the beastes of the felde, and the foules of the heauen hath giuen into thine hande, and hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shall rise another kingdom, inferior to thee, of siluer, and another thirde kingdom shalbe of brasle, which shal beare rule ouer all the earth.

40 And the fourth kingdom shalbe strong as yron: for as yron breaketh in pieces, & subdeth all things, and as yron bruteth all these things, so shal it breake in pieces and bruse al.

41 Where as thou sawest the feete and toes, parte of potters claye, and parte of yron: the kingdom shalbe diuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were parte of yron, and parte of clay, so shal the kingdom be, and yet was it self wicked and cruel. *Meaning the Persians, which were not inferior in dignitie, power, and riches, but were worse touching ambition, cruelty, and all kinde of vice: shewing that that world should growe worse, and would be less reformed by Christ.*

43 That is, of the Macedonians shalbe of brasle, not aluding to the hardnes thereof, but to the wilmes in respect of siluer.

44 That is, the Roman empire shalbe al these other afore named, which after Alexander were diuided into the Macedonians, Grecians, Sirians and Egipcians.

45 They shal haue ciuill wars and continuall discords amonge themselves.

dome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay, & earth, they shal mingle themselves with the fede of men: but they shal not ioine one with another, as yron cannot be mixed with clay.

44 And in the daies of these Kings, shall the God of heauen set vp a kingdom, which shal neuer be destroyed: and this kingdom shal not be giuen to another people, but it shal breake, and destroye all these kingdomes, and it shal stand for euer.

45 Where as thou sawest, that the stone was cut of the mountaine without handes, and that it brak in pieces the yron, the brasle, the clay, the siluer and the golde: so the great God hath shewed the King, what shal come to passe hereafter, and the dreame is true, & the interpretation thereof is sure.

46 Then the King Nebuchad-nezzar fel vpon his face, and bowed him selfe vnto Daniel, and commanded that they should offer meat offerings, and swete odours vnto him.

47 Also the King answered vnto Daniel, & said, I know a trueth that your God is a God of gods, & the Lord of Kings, and the reuiler of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gaue him manie and great gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, & aboue all the wife men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel was in the gate of the King.

50 Daniel feared the King, because he feared the Gods honour which the Prophetes, it is to be reposed, and Daniel herein erred if he trusted in it: he it is credible that Daniel admonished him of his fault, and did not suffer it. *c* This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared some after ward. *d* Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieve his poore brethren which were grievously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruel King, which willingly gaue them.

51 He did not this for their private profit, but that the whole Church which was then in affliction, might haue some releefe and ease by this benefite. *f* Meaning that either he was a iudge, or that he had the whole autoritie, so that none could be admitted to the Kings preface, but by him.

CHAP. III.

1 The King setteth vp a golden image. *a* Certaine are accused because they despised the Kings commandment, and are put into a burning oven. *b* By beleefe in God they are deliuered from the fire. *c* Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

1 Nebuchad-nezzar the King made an image of golde, whose height was as the height of a man. *a* Under pretence of religion, & to lynes in making was an image to his idolatry. *b* He sought his owne ambition and vaine glory, and did not consider that he was not touched with the true feare of God before, but that he consented him on a sudden motion as the wicked, when they are overcome with the gremes of this world. *c* The Greeke interpreters write, that this was done 18. yeares after the dreame, & as may appere the King feared lest the Lewes by their religion should haue altered the state of his common wealth, and therefore he ment to bring all to one kinde of religion, and so rather sought his owne quietnes, then Gods glorie.

p Because he had said God onely must reuele the signification of this dreame, the king might haue asked, why Daniel did enterpise to interpret it, and therefore he sheweth that he was, but Gods minister, and had no gifts, but such as God had giuen him to see forth his glorie. *q* By gold, siluer, brasle, and yron are meant the Caldeans, Persians, Macedonians, & the Romain kingdoms, which should successefully rule Christ (which is here called the stone) come himself, and destroy the last: & this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie. *r* Daniel leaueeth out the kingdom of the Medians, because it was not a monarchie and general empire, and also because he would declare the things, that were to come, to the coming of Christ for the comfort of the elect, and of these wonderfull alterations and the Babylonian kingdom the golden head, because in respect of the other three, it was the best, and yet was it self wicked and cruel. *s* Meaning the Persians, which were not inferior in dignitie, power, and riches, but were worse touching ambition, cruelty, and all kinde of vice: shewing that that world should growe worse, and would be less reformed by Christ. *t* That is, of the Macedonians shalbe of brasle, not aluding to the hardnes thereof, but to the wilmes in respect of siluer. *u* That is, the Roman empire shalbe al these other afore named, which after Alexander were diuided into the Macedonians, Grecians, Sirians and Egipcians. *x* They shal haue ciuill wars and continuall discords amonge themselves.

y They shal by marriages, & affinities thinke to make themselves strong: yet shal they neuer be ioined in hearts. *z* His purpose is to shewe, that the kingdomes of the world are transitorie, and that the kingdom of Christ shal only remaine for euer. *a* Meaning Christ who was true of God, and now set up by his whole kingdom at the beginning, it should be made, & without baseness to mans judgement, but should as long as growe and sit in the whole earth, which he calleth a great mountain, as ver. 35. and this kingdom, which is not onely referred to the person of Christ, but also the whole boile of his Church, & to euery member thereof, shalbe eternal for the spirit that is in them, life eternal, Rom. 8. 10. *b* Though this humbling of the King feared in desire commendation, yet because he joynd Gods honour with the Prophetes, it is to be reposed, and Daniel herein erred if he trusted in it: he it is credible that Daniel admonished him of his fault, and did not suffer it. *c* This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared some after ward. *d* Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieve his poore brethren which were grievously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruel King, which willingly gaue them. *e* He did not this for their private profit, but that the whole Church which was then in affliction, might haue some releefe and ease by this benefite. *f* Meaning that either he was a iudge, or that he had the whole autoritie, so that none could be admitted to the Kings preface, but by him.

was threſcore cubites, & the breadth thereof ſix cubites: he ſet it vp in the plaine of Durſa, in the prouince of Babel.

- 8 Then Nebuchad-nezzar the King ſent forth to gather together the nobles, the princes, and the dukes, the iudges, the receiuers, the counſellers, the officers, and al the gouernours of the prouinces, that they ſhould come to the dedication of the image, which Nebuchad-nezzar the King had ſet vp.

So the nobles, princes, and dukes, the iudges, the receiuers, the counſellers, the officers, and al the gouernours of the prouinces, were aſſembled vnto the dedicating of the image, that Nebuchad-nezzar the King had ſet vp: and they ſtoode before the image, which Nebuchad-nezzar had ſet vp.

- 9 Then an herald cryed aloud, Be it knowen to you, O people, nations, & languages, That when ye heare the ſound of the cornet, trumpet, harpe, ſackbut, plalteres, dulcimer, and al instruments of muſicke, ye fall downe and worſhip the golden image, that Nebuchad-nezzar the King hath ſet vp.

And whoſoeuer ſalleth not downe and worſhippeth, ſhall the ſame houre be caſt into the middes of an hote fyrie furnace.

- 10 Therefore aſſone as all the people heard the ſounde of the cornet, trumpet, harpe, ſackbut, plalterie, & al instruments of muſicke, al the people, nations, & languages fel downe, & worſhipped the golden image, that Nebuchad-nezzar the King had ſet vp.

¶ By reaſon whereof at that ſame time came men of the Caldeans, & grievouſly accuſed the Iewes.

- 11 For they ſpake and ſaid to the King Nebuchad-nezzar, O King, liue for euer. Thou, O King, haſt made a decree, that euery man that ſhall heare the ſounde of the cornet, trumpet, harpe, ſackbut, plalterie, and dulcimer, and al instruments of muſicke, ſhall fall downe and worſhip the golden image,

And whoſoeuer ſalleth not downe, and worſhippeth, that he ſhoulde be caſt into the middes of an hote fyrie furnace.

- 12 There are certaine Iewes whome thou haſt ſet ouer the charge of the prouince of Babel, Shadrach, Meſhach, and Abednego: theſe men, O King, haue not regarded thy commandement, neither wil they ſerue thy gods, nor worſhip the golden image that thou haſt ſet vp.

¶ Then Nebuchad-nezzar in his anger and wrath commanded that they ſhould bring Shadrach, Meſhach, and Abednego: ſo theſe men were brought before the King.

- 13 And Nebuchad-nezzar ſpake, and ſaide vnto theſe, What diſorder wil not you, Shadrach, Meſhach, and Abednego ſerue ny

god, nor worſhip the golden image, that I haue ſet vp?

- 14 ¶ Now therefore are ye ready whē ye hear the ſounde of the cornet, trumpet, harpe, ſackbut, plalterie, and dulcimer, and al instruments of muſicke, to fall downe, & worſhip the image, which I haue made for if ye worſhip it not, ye ſhalbe caſt immediately into the middes of an hote fyrie furnace: for who is that God, that can deliuer you out of mine hands?

15 Shadrach, Meſhach, and Abednego answered & ſaid to the King, O Nebuchad-nezzar, we are not careful to answer thee in this matter.

- 16 Beholde, our God whome we ſerue, is able to deliuer vs from the hot fyrie furnace, and he will deliuer vs out of thine hand, O King.

17 But if not, be it known to thee, O King, that we wil not ſerue thy gods, nor worſhippe the golden image, which thou haſt ſet vp.

- 18 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his viſage was changed againſt Shadrach, Meſhach, & Abednego: therefore he charged and commanded that they ſhould heate the furnace at once ſeuē times more then it was wont to be heat.

19 And he charged the moſt valiant men of warre that were in his armie, to binde Shadrach, Meſhach, and Abednego, & to caſt them into the hot fyrie furnace.

- 20 So theſe men were bound in their coats, their hosen, and their clokes, with their other garments, and caſt into the middes of the hot fyrie furnace.

21 Therefore, becauſe the Kings commandement was ſtrait, that the furnace ſhould be exceedinge hote, the flame of the fyre ſlew thoſe men that brought forth Shadrach, Meſhach and Abednego.

- 22 And theſe three men Shadrach, Meſhach and Abednego fell downe bound into the middes of the hot fyrie furnace.

23 ¶ Then Nebuchad-nezzar the King was aſtoniſhed and roſe vp in haſt, and ſpake, and ſaid vnto his counſellers, Did not we caſt three men bounde into the middes of the fyre? Who answered and ſaide vnto the King, It is true, O King.

- 24 And he answered, and ſaid, Lo, I ſee foure men looſe, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the ſonne of God.

25 Then the King Nebuchad-nezzar came nere to the mouth of the hot fyrie furnace, and ſpake and ſaid, Shadrach, Meſhach and Abednego, the ſeruants of the hie God, go forth and come herber: ſo Shadrach, Meſhach and Abednego came forth of the middes of the fyre.

- 26 Then the nobles, princes and dukes, and the Kings counſellers came together to ſee theſe men, becauſe the fyre had no power

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Signifying, that he would receiue them to grace, if they would now at the length obey his decrees. For they ſhould haue done iniurie to God, if they ſhould haue doubted in this holy cauſe, & therefore they ſay, that they are reſolued to die for Gods cauſe.

They ground on two points, firſt in the power, & providence of God ouer them, & ſecondly on their cauſe, which was Gods glory, and the reſtoring of his true religion, with their blood & to make open confeſſion, that they wil not be much as outwardly conſent to idolaſtry.

This declareth that the more tyrants rage, and the more watty they ſhew them ſelves in menacing language, and cruel puniſhments the more is God glorified by his ſeruants to who he giueth patience & conſtance to abide the cruelty of their puniſhment: for either he deliuereth them from death or els for this liſe giueth them a better.

For the Angels were called the ſonnes of God, becauſe of their excellencie: therefore the King called this Angel, whom God ſent to comfort his in theſe great troubles, the ſonne of God.

This commendeth their obedience vnto the Lord called him forth.

b ſhewing, that the idle is not knowne for aſidely lo lung as he is with y work manbur whē the ceremonies and cuſtomes are reſciſed, & vied and the content of y people is there, then of a blocke they thinke they haue made a god c This was ſufficient to y wicked at al times to appeare their religion, if y Kings ſeruants were alledged for the ſtupidity thereof, not conſidering in the mean tyme what God word did permit. d There are the two dangerous weapons wherewith Satan fight againſt the children of Gods conſent of themſelues & the euillie of the penitents: firſt, againſt ſome feared God & yet the multitude which conſented to the wickednes ſeconded them: here y King requi red not an inward conſent, but an outward influence, that the Iewes might by liſe & liſe learne to ſee get their true religion.

e I ſerue, that they named not Daniel becauſe he was greatly in the Kings fauour, thinking if theſe three had been deliuered, they might haue better occaſion to accuſe Daniel: and thus declareth that this poliſh of enen-tygh is image was ment by the malicious flatterers, which fought nothing, but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude.

God that they would not for any feare depart out of this furnace till the time was appointed, as Noah remained in the Arke till the Lord called him forth.

18 Hewas moved by the greatnes of the miracle to praise God but his heart was not touched.

And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

19 If this heathen King moved by Gods Spirit, would not be blasphemous vapourings, but made a law and set a punishment to such transgressors, much more ought al they y profess religion take order that such impietie attaine not, least according as their knowledge and charge is greater so they suffer double punishment.

o Meaning, so farre as his dominion extended.
p Read Chap. 22. 44.

a There was no trouble y might cause me to dreame, & therefore it came one by of God.
b This was another dreame besides that which he sawe of the four empires: for Daniel both declared what that dreame was, & what it meant: & here he once expounded the dreame.

c In that that he sent abroad to others whose ignorance in tyme past he had experimented, & left Daniel which was ever ready at hand, it declareth the nature of the vngodly, which never seek to the servants of God, but for verynecessitie, and when they spare no flattering. d This no doubt was a great grief to Daniel: not onely to have his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nazzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be nombred among the forerunners and men whose graddies were wicked & contrary to Gods word.

ouer their bodies: for not a haire of their head was burnt, neither was their coates changed, nor any smell of fire came vpon them.

20 Wherefore Nebuchad-nazzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and have changed the Kings comandement, & yielded their bodies rather then they would serue or worship any god, save their owne God.

21 Therefore I make a decree, that euerie people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shall be drawn in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

22 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

23 Nebuchad-nazzar King vnto all people, nations, & languages, that dwell in all the world, Peace be multiplied vnto you.

24 I thought it good to declare the signes & wonders, that the hee God hath wrought towards me.

25 How great are his signes, and how mightie are his wonders? his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

CHAP. III.

26 Another dreame of Nebuchad-nazzar, which Daniel declareth. 27 The Prophet describeth how a proude King he should become as a beast. 28 After, he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nazzar being at rest in his house, and flourishing in his palace,

Saw a dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

Therefore made I a decree, that they should bring al the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to who I tolde the dreame, but they could not shew me the interpretation thereof.

Till al the last Daniel came before me, (whose name was Belshazzar, according to the name of my god, which hath the spirit of the holie gods in him) and before him I tolde the dreame, saying,

O Belshazzar, chiefe of the enchanters, because I knowe, that the spirit of the holie gods is in thee, & no secret troubleth thee, tell me the visions of my dreame, which neuer seek to the seruants of God, but for verynecessitie, and when they spare no flattering. d This no doubt was a great grief to Daniel: not onely to have his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nazzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be nombred among the forerunners and men whose graddies were wicked & contrary to Gods word.

that I haue seene and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a tree in the middes of the earth and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of al the earth.

9 The boughes thereof were faire and the fruite thereof much, & in it was meate for all: it made a shadowe vnder it for the beastes of the fildes, and the foules of the heauen dwelt in the boughes thereof, and al flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, I sawe watchman & an holy one came downe from heauen,

11 And cryed aloude, and said thus, Hewe downe the tree, & breake of his branches: shake of his leaues, & scatter his fruite, that the beasts may flee from vnder it, & the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a bande of yron & brasse binde it among the graffe of the fildes, and let it be wet with the dewe of heauen, and let his portion be with the beasts among the graffe of the fildes.

13 Let his hearte be changed from mans nature, & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the worde of the holie ones: the demande was answered, so the intent that liuing men may know, that the most high hath power ouer the kingdome of men, and giueth it to whom he wil, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nazzar haue seene: therefore thou, O Belshazzar, declare the interpretation thereof: for al the wisemen of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holie gods is in thee.

16 Then Daniel (whose name was Belshazzar) helde his peace by the space of one houre, & his thoughts troubled him, & the King spake and said, Belshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belshazzar answered and said, My lord, the dreame is to them that haue thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through al the worlde,

18 Whose leaues were faire & the fruit thereof much, and in it was meate for al, vnder the which the beasts of the field dwelt, & vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great & mightie: for thy greatnes is growen, & reacheth vnto

By the tree, is signified the dynasty of a King, whom God ordaineth to be a defence for all kinde of men, & whose life is profitable for mankind.

Meaning, the Angel of God, which neither eateth nor sleepeth, but is ever ready to do Gods wil: and is not infect with mans corruption, but is ever holy: & in that thur he commandeth to cut downe this tree, he knewe that it should not be cut downe by man, but by God. Hereby he meant, that Nebuchad-nazzar should not only for a time loose his kingdome, but be like a beast.

God hath decreed this iudgement, and the whole arme of heauen has it: were subscibed vnto it, like as al to the decree of his execution of his decrees against al them that liue against God.

He was troubled for a great indignitie of God, which he sawe ordered against the King: and the Prophets were called on the part to denounce Gods indignitie for the sake thereof to his glorie, & on the other part to haue compassion vpon man, & also to consider, if they should be subscibed to Gods indignements, if he did not regard the

vnto heauen, & thy dominion to the ends of the earth.

- 20 Where as the King sawe a watchman, and an holy one, that came downe from heauen, and said, Hewe downe the tree and destroye it, yet leaue the flumpe of the rootes thereof in the earth, & with a band of yron and brasse *binde* it among the grasse of the fildes, & let it be wet with the dewe of heauen, and let his portion be with the beasts of the fildes, ¹ til seven times passe over him,

21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon my lord the King,

22 That they shal drie thee from men, and thy dwelling shalbe with the beasts of the fildes: they shal make thee to eat grasse as the oxen, & they shal wet thee with the dewe of heauen: & seven times shal passe over thee, till thou knowest, that the most high beareth rule over the kingdome of men, & giueth it to whom soeuer he wil.

23 Where as they said, that one should leaue the flumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and ² breake of thy sinnes by righteoulines, and thine iniquities by merce toward the poore: lo, let there be an ³ healing of thine error.

25 All these things shal come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King spake and said, Is not this great Babel, that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the word was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall drie thee from men, and thy dwelling shalbe with the beasts of the fildes: they shal make thee to eat grasse, as the oxen, and seven times shal passe over thee, until thou knowest, that the most high beareth rule over the kingdome of me, & giueth it vnto whomsoeuer he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was drun from men, and did eat grasse as the oxen, and his body was wet with the dewe of heauen, till his haire was grown as egles feathers and his nailes like birdes clauers.

31 And at the end of *sefe* ⁴ dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most high, and I praised and honoured him that liueth for euer, ⁵ whose power is an euerm-lasting power, and his kingdome is from

generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor lay vnto him, What dost thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was restored vnto me, and my counsellours and my princes sought vnto me, & I was established in my kingdome, and my glorie was augmented to ward me.

34 Now therefore I Nebuchad-nezzar praise, and extol and magnifie the King of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride, he is able to abase.

¶ He doeth not onely prayse God for his deliuerance, but also confesseth his fault that God may onely haue the glorie and man the shame, & that he may be exalted and man cast downe.

CHAPTER V.

5 Belshazzar King of Babylon scrib on a band writing on the wall. 8 The fastlayers called of the King, can not expound the writing. 25 Daniel readeth it, & interpreteth it also. 30 The King is slaine. 31 Darius enioyneth the kingdome.

1 King Belshazzar made a great feast to a thousand of his princes, and drank wine before the thousand.

2 And Belshazzar whiles he tasted the wine, commanded to bring him the golden and shew Gods siluer vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wife, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King & his princes, his wiues, and his concubines dranke in them.

4 They dronke wine & praised the gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote over against the candellicke vpon the plaister of the wall of the Kings palace, and the King sawe the palme of the hand that wrote.

6 Then the Kings countenance was changed, & his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.

7 Wherefore the King cryed loud, that they should bring the astrologians, the Chaldeans & the soothsayers. And the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretation thereof, shalbe clothed with purple, and shal haue a chaine

of Liliij.

¶ Meaning his grand father. d In contempt of the gods they praised their idoles, not that they thought, that the golde or siluer were gods, but that there was a certaine vertue, and power in them to do th good, which is al the opinion of idolaters. e That it might be better becene, if so be that beforeconsecrated God, was moved by this fight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seeke many meanes, who drawe them from God, because they seeke not to him who is the onely comfort in all afflictions.

1 Whereby he meant a long space, as seven yeres. Some interpret 7. moneths, & others seven weekes: but it seemeth he meant of yeres.

2 Not that his shape or forme was changed into a beast, but he was either drunken mad, & so

forgot his manners, or was cast out for his sinne and so wandered among the beasts, & as he heard & graffed in Daniel thereunto the cause, why God thus punisheth him.

3 Cease from seeking God to anger any longer by thy finnes: that he may mitigate his punishment: thus he by thine vpright life that thou hast true faith & repentance.

4 Suffer the errors of thy former life to be redressed.

5 After that Daniel had declared this vision: and this his pride declared that it is not in man to compare to God.

6 Whereby he meant that he was drun from men, and did eat grasse as the oxen, and his body was wet with the dewe of heauen, till his haire was grown as egles feathers and his nailes like birdes clauers.

7 When 7 terme of these seven yeres was accomplished.

of golde about his necke, and shal be the third ruler in the kingdome.

8 Then came all the Kings wife men, but they coulde neither read the vvriting, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astoned.

10 Now the¹ Queene by reason of the talke of the King, and his princes came into the banker house, and the Queene spake, and saide, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whome is the spirit of the holic gods, and in the dayes of thy father light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the King Nebuchad-nezzar thy father the King, *Isay*, thy father, made chiefe of the² enchanters, astrologians, Caldeans, and soothsayers.

12 Because a more excellent spirite, and knowledge, and vnderstandinge (for he did expound dreames, and declare harde sentences, and dissolued doubts) were founde in him, *even* in Daniel, whome the King named Belshazzar: now let Daniel be called, & he wil declare the interpretation.

13 ¶ Then was Daniel brought before the King, and the King spake and saide vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that³ the spirit of the holic gods is in thee, & that light & vnderstanding and excellent wisdom is found in thee.

15 Now therefore wisemen, & astrologians haue bene brought before me, that they should read this vvriting, and shewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst read the vvriting, and shew me the interpretation thereof, thou shalt be clothed with purple, & shalt haue a chayne of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and saide before the King, Kepe thy rewards to thy selfe, & giue thy giftes to another: yet I will read the vvriting vnto the King and shew him the interpretation.

18 O King, *heare* thou, The most high God gaue vnto⁴ Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

19 And for the maiestie that he gaue him, al people, nations, and languages trembled, & toward his grandfather, and so sheweth, that he doeth not time of ignorance, but of malice.

feared before him: he put to death whom he would: he smote whome he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, he was depozed from his kinglie throne, and they toke his honour from him.

21 And he was driuen from the sonnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his bodie was wet with the dewe of the heauen, til he knew, that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whom fouer he plealeth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest al these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee & thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer & gold, of brasie yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whole hand thy breath is, and all thy wayes, him hast thou not glorified.

24 ¶ Then was the palme of the hande sent from him, and hath writen this vvriting,

25 And this is the vvritinge that he hath writen, *M E N S, M E N S, T E K E L, V P H A R S I N.*

26 This is the interpretation of the thing, *M E N S*, God hath nobred thy kingdome, and hath finished it:

27 *T E K E L*, thou art wayed in the balance, and art found⁵ to light.

28 *V P H A R S I N*, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chayne of golde about his necke, and made a proclamation concerning him that he shoulde be the third ruler in the kingdome.

30 The same night was Belshazzar the King of the Caldeans slaine.

31 And Darius⁶ of the Medes tooke the kingdome, being threcore and two yere olde.

C H A P. VI.

1 Daniel is made ruler ouer the gouernours. 2. An off against Daniel. 3. He is put into a denne: & lyent by the commandement of the King. 4. He is deliuered by faith in God. 5. Daniels accusers are put vnto the Lyon. 6. Darius by a decree magnifyeth the God of Daniel.

1 I T pleased Darius to set ouer the kingdome⁷ an hundred and twentie gouernours, which shoulde be ouer the whole Chap. vi. kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accomptes vnto them, and the King shoulde

m After ⁷ God had so long time deferred his anger, & patiently waited for this amendment.

n This word is twise written for the certenise of the thing: shewing, that God had most surely conuerted: signifying al so that God had appointed a terme for al kingdomes, & that a miserable end shal come on all that traile themselves against him.

⁸ Or gnatting.

o Cyrus his sonne in law gaue him this title of honour although Cyrus in effect had the dominion.

a Read Esther

Or, not be trou-

bled.

b This heathen

King preferred

Daniel a stranger

to all his nobles

and familiars, he

casts the graces

of God vnto

more excellent in

him then in

others.

c Thus the wicked

can not a-

bide the graces

of God in others

but seek by all

occasions to de-

fame themselves

before signifi such

attitudes there is

no better remedy

then to walk vp-

rightly in the

feare of God, &

to haue a good

conscience.

should haue no damage.

Now this Daniel was preferred above the rulers & gouernours, because the Spirit was excellent in him, and the King thought to see him ouer the whole realme.

¶ Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithful that there was no blame nor fault found in him.

Then said these men, We shal not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, hee for euer.

All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoever shal make a petition of any god or man for thirte dayes saue of thee, O King, he shal be cast into the denne of lyons.

Now, O King, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

Wherefore King Darius sealed the writing and the decree.

¶ Now when Daniel vnderstode that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and prayed his God, as he did afore time.

Then these men assembled, and founde Daniel praying, and making supplication vnto his God.

So they came, and spake vnto the King concerning the Kings decree, Haft thou not sealed the decree, that euery man that shal make request to any god or mā with in thirte dayes, saue to thee, O King, shal be cast into the denne of lyons? The King answered, and said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

Then answered they, and said vnto the King, This Daniel which is of the childre of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

When the King heard these wordes, he was sore displeased with him selfe, and set his heart on Daniel, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the Lawe of the Medes and Persians is, that no decree nor statute,

which the King confirmeth, may be altered.

¶ Then the King commanded, and they brought Daniel, and cast him into the denne of lyons: now the King spake, and said vnto Daniel, Thy God, whom thou alway seruest, can he wil deliuer thee.

And a stone was brought, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

Then the King went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, & his sleepe went from him.

¶ Then the King arose early in the morning, and went in all hast vnto the denne of lyons.

And when he came to the denne, he cryed with a lamentable voyce vnto Daniel, & the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whome thou alway seruest) able to deliuer thee from the lions?

Then said Daniel vnto the King, O King, I live for euer.

My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

Then was the King exceeding glad for him, & commanded that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleued in his God.

And by the commandement of the King these men which had accused Daniel, were brought, and were cast into the denne of lions, and were their children, and their wiues: and the lions had the mastie of them, and brake at their bones a pieces, or euer they came at the groud of the denne.

¶ Afterward King Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

I make a decree that in al the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shal not perish, and his dominion shal be euertlasting.

He rescueth and deliuereth, and he worketh

such, when their wickednes is come to light: though not in every point or with like circumstances, yet to execute true iustice vpon them. In this prooueth not that Darius did worship God aright, or that he was converted for then he would haue destroyed all superstition and idolatry, and not only geuen God the chiefe place, but also haue set him up, and caused him to be honored according to his word: but this was a ceruine confession of Gods power, wherein he was compelled by this wonderful miracle. In which hath not only life in him selfe, but is the only fountaine of life, and quickeneth all thinges, so that without him there is no life.

¶ Thus the wicked maintain euill lawes by constancy and consistency, which is oft times in their lightnesse: but the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

¶ This declares that Darius was not touched with the true knowledge of God, because he doubted of his power, in my last cause and vponghen in this thing, where in I was charged, it appeared of God.

¶ For he did disobey the Kinges wicked commandement to obey God, and so did no injury to the King, who ought to command no thing, whereby God should be dishonored.

¶ Because he committed himselfe wholly vnto God whose cause he did defend, he was assured, y no thing but good could come vnto him: where we see the power of faith as Heb. 11. 33 I make a terrible example against all the wicked, which do against their conscience make euill lawes to desire the children of God, and also admonisheth princes how to

kech signes and wonders in heaven and in earth : who hath deliuered Daniel fro the power of the Lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8. The ten hornes of the fourth beast. 27. Of the everlasting kingdom of Christ.

a Whereas the people of Israel looked for a continual quietnes after these feuentie yeres as Ieremie had declared, he sheweth that this rest that not bea deliuerance from all troubles, but a beginning, and therefore incouraged them to looke for a continual affliction till the Messiah be vttered and received, by who they should have a spiritual deliuerance, and all the promises fulfilled: when they should have a certain token in the destruction of the Bablonicall kingdom.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundrie times.

c Meaning the Affliction & Caldean empire, which was most strong & fierce in power.

d Meaning the Persians, which were barbarous & cruel. e They were first in the beginning and were that vp in their mountaines and had no brune. f That is, destroyed many kingdoms, and was insatiable. g To wit, the Angels by Gods commandment: who by this meane punished the iniquities of the world. h Meaning, Alexander the King of Macedonia. i That is, the foure chief captiues, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the Iesse, Cardander, & after him Antipater was King of Macedonia, and Ptolemus had Egypt. k It was not of himselfe nor of his owne power that he got all these countreies for his arme contained, but thurte thou find men, & he overcame in one battell Darius, which had ten hundred thousand, when he was fo beaten with sleepe that his eyes were scarce open as the stories report: therefore his power was given him of God. l That is, the Romaine empire which was as a monster and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedines of the Romains.

n That which the Romains could not quietly enjoy at other countreies they would giue it to other Kings and rulers that in all times when they would they might take it againe: as like as this is here called the stamping of the rest vnder the feete. o That is, sondrie and diuers prouinces which were gouerned by the deputies and prelatiues, whereof euery one might be compared to a King.

In the first yere of Belshazzar King of Babel, Daniel saw a dreame, & three were visions in his head, vpon his bed: then he wrote the dreame, & declared the summe of the matter.

Daniel spake and said, I saw in my vision by night, and beholde, the foure windes of the heauen stroue vpon the great sea: And foure great beasts came vp from the sea one diuers from another.

The first was as a lion, and had egles wings: I behelde, till the wings thereof were plucked off, and it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

And beholde another beast which was the seconde, was like a beare and stode vpon the one side: & he had three ribbes in his mouth betwene his teeth, and they said thus vnto him, Arise & deuoure muche flesh.

After this I behelde, and lo, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heades, and dominion was giuen him.

After this I saw in the visions by night, & beholde, the fourth beast was fearful and terrible and verie strong. It had great yron teeth: it deuoured and brake in pieces and stamped the residue vnder his feete: & it was vnlike to the beasts that were before it: for it had ten hornes.

As I considered the hornes, beholde,

there came vp among them another little home, before whom there were three of the first hornes pluckt away: & beholde, in this home were eyes like the eyes of a man, and a mouth speaking presumptuous things.

I behelde, till the thrones were set vp, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wolle: his throne was like the fire flame, & his wheels as burning fire.

A fire streame yssued, and came forth from before him: thousand thousands ministered vnto him, and ten thousand thousands stode before him: the iudgement was set, and the bookes opened.

Then I behelde, because of the voyce of the presumptuous wordes, which the home spake: I behelde, euen till the beast was slaine, and his bodie destroyed, and giuen to the burning fire.

As concerning the other beasts, they had taken away their dominion: yet their lues were prolonged for a certaine time and season.

As I behelde in visions by night, beholde, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, & they brought him before him.

And he gaue him dominion, & honour, and a kingdom: that all people, nations, and languages should serue him: his dominion an euertlasting dominion, which shal neuer be taken away: and his kingdom shal neuer be destroyed.

Daniel was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraid.

Therefore I came vnto one of them

which was like the sonne of man, and he tolde me the interpretation of the visions. The first beast was the Caldean empire, which was first in power, and was destroyed by the Persians. The second beast was the Macedonian empire, which was destroyed by the Romans. The third beast was the Persian empire, which was destroyed by the Romans. The fourth beast was the Romaine empire, which was destroyed by the Christians. The fifth beast was the Christian empire, which was established by Christ. The sixth beast was the Antichristian empire, which was established by the Pope. The seventh beast was the Beast, which was the Pope. The eighth beast was the Beast, which was the Pope. The ninth beast was the Beast, which was the Pope. The tenth beast was the Beast, which was the Pope.

which is not of this world, but of the world to come. The first beast was the Caldean empire, which was first in power, and was destroyed by the Persians. The second beast was the Macedonian empire, which was destroyed by the Romans. The third beast was the Persian empire, which was destroyed by the Romans. The fourth beast was the Romaine empire, which was destroyed by the Christians. The fifth beast was the Christian empire, which was established by Christ. The sixth beast was the Antichristian empire, which was established by the Pope. The seventh beast was the Beast, which was the Pope. The eighth beast was the Beast, which was the Pope. The ninth beast was the Beast, which was the Pope. The tenth beast was the Beast, which was the Pope.

that stood by, and asked him the truth of all this: he tolde me, and shewed me the interpretation of these things.

- 17 These great beasts which are foure, are foure Kings, which shall arise out of the earth,

And they shall take the kingdom of the Saints of the most high, and possesse the kingdom for ever, even for ever and ever.

19 After this, I would know the truth of the fourth beast, which was so unlike to all the others, verie fearful, whose teeth were of yron, and his nailes of brass: which devoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to know of the ten hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose I looked more in to than his fellowes.

21 I beheld, and the same little horn made battell against the Saints, yea, and prevailed against them,

22 Until the Ancient of dayes came, and iudgement was giuen to the Saints of the most high: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdoms, and shall devour the whole earth, and shall treade it downe and brake it in pieces.

24 And the ten hornes out of this kingdom are ten Kings that shall rise: and an other shall arise after them, and he shall vnlike to the first, and he shall subdue three Kings,

25 And shall speake wordes against the most high, & shall consume the Saints of the most high, & thinke that he may change times and lawes, and they shall be giuen into his hand, until a time, & times and the deciding of time.

26 But the iudgement shall sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the might of the world, shall be giuen to the Saints of the most high, and they shall possess the kingdom for ever, and ever.

28 And the vision was thus, and I saw these things, and I told them unto them that were with me, and they slept.

29 And I Daniel was alone, and the vision was thus, and I saw these things, and I told them unto them that were with me, and they slept.

30 And I Daniel was alone, and the vision was thus, and I saw these things, and I told them unto them that were with me, and they slept.

31 And I Daniel was alone, and the vision was thus, and I saw these things, and I told them unto them that were with me, and they slept.

32 And I Daniel was alone, and the vision was thus, and I saw these things, and I told them unto them that were with me, and they slept.

the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holie people of the most high, whose kingdom is an euertlasting kingdom: & all powers shall serue and obey him.

23 Even this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart, content with that which God revealed, and kept it in memory and wrote it for the vse of the Church.

CHAPTER VIII.

A vision of a battell betwene a ramme, and a goat: 20. The interpreting of the vision.

IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, vnto me Daniel, after that which appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushian, which is in the prouince of Elam, and in a vision I thought I was by the riuer of Vlai.

3 Then I looked vp and sawe, and beholde, there stood before the riuer a ram, which had two hornes: and these two hornes were hie: but one was higher then another, and the hieft came vp last.

4 I saw the ram pushing against the West, and against the North, and against the South: so that no beast might stande before him, nor coulde deliuer out of his hande, but he did what he list, and became great.

5 And as I considered, beholde, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had an horn that appeared betwene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had sene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, & being moued against him, he smote the ramme, and brake his two hornes: & there was no power in the ram to stande against him, but he cast him down to the ground, and stamped vpon him, & there was none that coulde deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broke: & for it came vp foure that appeared toward the foure windes of the heauen.

9 And out of one of them came forth a little

horn, which grew great, and was strong, and was at the last the most terrible of all.

10 And this little horn was at the last the most terrible of all, and was at the last the most terrible of all.

11 And this little horn was at the last the most terrible of all, and was at the last the most terrible of all.

12 And this little horn was at the last the most terrible of all, and was at the last the most terrible of all.

That is, some of every sort that be terrible.

a Though he had many motions in his heart which moued to him to do so.

b I sawe out this matter curiously: yet he was content with that which God revealed, and kept it in memory and wrote it for the vse of the Church.

c That is, some of every sort that be terrible.

d Which represented the kingdom of the Persians and Medes, which were joined together.

e Meaning Cyrus, which after grew greater in power than Darius his vncle & father in law.

f That is, no kings or nations.

g Meaning Alexander that came from Grecia with great speede and expedition.

h Though he came in the name of all Grecia, yet he bare the title and dignity of the generall capitaine, so that the strength was attributed to him, which is meant by this horn.

i Alexander overcame Darius in two battels, and so had the two kingdoms of the Medes and Persians.

j Alexander's great power was broken for when he had overcome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so dyed by the way.

k Thersia, which were famous for almost in the space of fiftene yere there were fiftene diuers successours before this monarchie was deuised to this foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemus Egypt.

l Which was Antiochus Epiphaneus, who was of a ferule and flustering nature, and also there were other betwene him and the kingdom, and therefore is here called the little horn, because neither princelie condition, nor any other thing was in him, why he should obtaine this kingdom.

m That is, some of every sort that be terrible.

n Which represented the kingdom of the Persians and Medes, which were joined together.

o Meaning Cyrus, which after grew greater in power than Darius his vncle & father in law.

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w That is, some of every sort that be terrible.

The meaning

Daniel.

A confession

m That is, to-
ward Egypt.

n Whereby he
meaneth Ptolomeus.

o That is, Iodas.

p Antiochus rag-
ged against the
elect of God, and
trode his preci-
ous statutes under
feete which are
so called, be-
cause they are so-
perated fro the
world.

q That is, God
who governeth
and maineth
his Church.

r He laboured
to abolish al re-
ligion, and there-
fore cast Gods
service out of his
Temple, which
God had chosen
as a title corner
from all the rest
of the world to
haue his Name
there truly cal-
led vpon.

s He sheweth
that their finnes
are the cause of
these horrible af-
flictions: yet
comforteth the,
in y he appoint-
eth this time
which is a time,
whom he
would not suffer
venerly to abolish
his religion.

t This man shal
abolish for a
time the true
doctrine and so
corrupt Gods
service.

u Meaning, that
he heard one of
3 Angels asking
this question of
Christ, whom he
callith a certain
one or a secret
one, or a mar-
seous one.

x That is, the
Iewes finnes,
which were
cause of his de-
struction.

y That is, which
suppreth
Gods religion, &
his people.

z Christ an-
swered me for
the comfort of
the Church.

a That is, vnto

so many natural dayes he pass, which make six yeres three moneths and
an half: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this manner declared him self to the olde
fathers how he would be God manifested in flesh. c This power to
commande the Angel, declared that he was God. d The effect of this
vision shal not yet appeare, but a long time after. e Meaning, the
great rage which Antiochus should thin against the Church. f That
is, out of Grecia. g They shal not haue like power as had Alexander
h Noting that this Antiochus was impudent and cruel, and also craftie
that he could not be decieued.

little horne, which waxed verie great to-
ward the South, and toward the East, &
toward the West, & toward the North.

10 Yeait grewe vp vnto the hoste of hea-
uen, and it cast downe some of the hoste, &
of the starres to the ground, and trode vp-
on them,

11 And extolled himselfe against the prince
of the hoste from whom the dayly sacri-
fice was taken away, and the place of his
Sanctuarie was cast downe.

12 And a time shal be giuen him ouer the
dayly sacrifice for the iniquities: & it shal
cast downe the trueth to the ground, and
thus shal it do, and prosper.

13 Then I heard one of the Saintes speak-
ing, and one of the Saintes spake vnto
a certaine one, saying, How long shal en-
dure the vision of the dayly sacrifice, and
the iniquitie of the desolation to treade
both the Sanctuarie and the armie vnder
foete?

14 And he answered me, Vnto the euen-
ing and the morning, two thousand and
three hundred: then shal the Sanctuarie
be cleansed.

15 ¶ Now when I Daniel had sene the visi-
on, and fought for the meaning, beholde,
there stood before me like the similitude
of a man.

16 And I heard a mans voice betwene the
bankes of Vlay, which called and said, Ga-
briel, make this man to vnderstande the
vision.

17 So he came where I stood: and when he
came, I was afraid, and fel vpon my face:
but he said vnto me, Vnderstand, O sonne
of man: for in the last time shal be the
vision.

18 Now as he was speaking vnto me, I
being a slepe fall on my face to the ground:
but he touched me, and set me vp in my
place.

19 And he saide, Beholde, I will shewe thee
what shal be in the last wrath: for in the
end of the time appointed it shal come.

20 The ramme which thou sawest hauing
two hornes, are the Kings of the Medes &
Persians.

21 And the goat is the King of Grecia, and
the great horne that is betwene his eyes, is
the first King.

22 And that that is broken, and foure stode
vp for it, are foure kingdomes, which shal
stand vp of that nation, but not in his
strength.

23 And in the end of their kingdomes, when
the rebellious shal be consumed, a King of
fierce countenance, and vnderstanding
darke sentences, shal stand vp.

24 And his power shal be mightie, but not
in his strength: and he shal destroy wo-
derfully, and shal prosper, and practise, and
shal destroy the mightie, and the holy
people.

25 And through his policie also, hee shal
cause craft to prosper in his hand, and hee
shal extoll him self in his heart, and by
peace shal destroy many: hee shal also
stand vp against the prince of princes, but
he shal be broken downe without
hand.

26 And the vision of the evening and the
morning, which is declared, is true: there-
fore seale thou vp the vision, for it shal
be after many dayes.

27 And I Daniel was stricken and sicke
seuen daies: but when I rose vp, I did the
Kings busines, and I was astonishd at the
vision, but none vnderstode it.

CHAP. IX.

3 Daniel desired to haue that performed of God,
which he had promised concerning the returne of
the people from their banishment in Babylon. 5 A true
confession, 20 Daniels prayer is heard, 21 Gabriel
the Angel expounded vnto him the vision of the
seuente weekes. 24 The anointing of Christ. 25 The
building againe of Ierusalem. 26 The death of
Christ.

1 In the first yere of Darius the sonne of
Ahasuerus, of the seede of the Me-
des, which was made King ouer the realm
of the Caldeans,

2 Euen in the first yere of his reigne, I Da-
niel vnderstode by bookes the number of
the yeres, whereof the Lord had spoken
vnto Ieremiah the Prophet, that he would
accomplish seuentie yeres in the desolation
of Ierusalem.

3 And I turned my face vnto the Lord God,
and fasting by prayer and supplications
with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and
made my confessiō, saying, Oh Lord God,
which art great and fearfull, & keepst con-
uenant and mercie toward the which loue
thee, and toward them that keepe thy
commandment,

5 We haue sinned, and haue committed ini-
quities & haue done wickedly, yea, we haue
rebelled, and haue departed from thy pre-
ceptes, and from thy iudgements.

6 For wee would not obey thy seruants the
Prophets, which spake in thy Name to
our Kings, to our princes, and to our fa-
thers, and to all the people of the land.

7 O Lord, righteoulines beleegeth vnto thee,
and vnto vs open shame, as appeareth this
day vnto euery man of Iudah, and to the
inhabitants of Ierusalem: yea, vnto all Is-
rael, both here and farr, of through all the
countreies, whether thou hast driuen the
because of their offences, that they haue
committed against thee.

i That is, more
like to Alexan-
ders strength.

k Both the Con-
sules that dwell
about him, & of
the Iewes.

l Whosoever
he goeth about
by his craft, he
shal bring it to
passe.
m That is, vnder
protection of peace
or as it were in
secret.

n Meaning, a-
gainst God.

o For God would
destroy him.

p With a notable
plague, & to co-
rout his Church.

q 2 Mac. 9.9.

r Read ver. 24.

q For feare and
astonishment.

a Who was also
called Ahasuerus.

b For Cyrus led
with ambition,
went about was
in other countreies
& therefore Da-
rius had the rule
of the kingdomes
though Cyrus was
King in effect.

c For though he
was an excellent
Prophet, yet he
daily increased
in knowledge
by reading of the
Scriptures.

d He speaketh
not of these ordi-
nary prayer,
which he vied
in his house
thrice a day, let
of a rare & reue-
rent prayer, lest
his sin should
cause God to de-
lay the time of
their deliuerance
promised by
Ieremiah.

e That is, hast a

power in thy self
to execute thy
terrible iudge-
ments against ob-
stinate sinners, as
thou art rich in
mercies to correct
them, which cor-
rect thy wrath &
louest.

f That is, hast a

f He sheweth that whensoeuer God punisheth, he doeth it for iust
cause: thus the godly need accuse him of rigour as the wicked do, but
acknowledge that in themselves there is iust cause, why he should so
treat them. 2 Ebr. confession of fautes.

g He doeth not
exalt the kings
because of their
authority, but
payeth chiefly
for them as the
chief occasions
of their great
plagues.
h Hewetheth
that they rebell
against God,
which sense him
not according
to his commande-
ment and word.
i As Deut. 27.
17, for the curse
is confirmed by an
oath.

Or governed vs.

He watched
opposite enill.

Ezra 14. 28
Baruc. 2. 31

k That is, accord-
ing to all thy
merciful promi-
ses and the per-
formance thereof.

l Shew thy selfe
favourable,
m Thus, for
thy Christs sake
in whom thou
wilt accept all
our prayers.

n Declaring
that the godly see
only true Gods
merits and re-
member their own
works when
they looke for re-
mission of their
sins.

o Thus he could
satisfie him
self with any re-
bucanie of
words: for he
was filled with a
fervent zeale co-
mending Gods
promises, made
to the cite in
respect of his
Church and for
the advancement
of Gods glory.

8 O Lord, vnto vs *appeareth* open shame,
to our Kings, to our princes, and to our
fathers, because we haue sinned against
thee.

9 Yes compassion and forgiveness *is* in the
Lord our God, albeit we haue rebelled
against him.

10 For we haue not obeyed the voice of the
Lord our God, to walke in his laws, which
he had laid before vs by the ministerie of
his seruants the Prophets.

11 Yea, al Israel haue transgressed thy Lawe,
and are turned backe, and haue not heard
thy voyce: therefore the curse is powred
vpon vs, and the oth that is written in the
law of Moses the seruant of God, because
we haue sinned against him.

12 And he hath confirmed his words, which
he spake against vs, and against our iud-
ges that iudged vs, by bringing vpon vs
a great plague: for vnder the whole hea-
uen hath not bene the like, as hath bene
brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is
written in the Law of Moses: yet made we
not our prayer before the Lord our God,
that we might turne from our iniquities
and vnderstand thy truth.

14 Therefore hath the Lord made readie
the plague, and brought it vpon vs: for the
Lord our God is righteous in all his works
which he doeth: for we would not heare
his voyce.

15 * And now, O Lord our God, that hast
brought thy people out of the Land of E-
gypt with a mighty hand, and hast gotten
thee renoume, as *appeareth* this day, we
haue sinned, we haue done wickedly.

16 O Lord, according to al thy righteous-
nes, I beseeche thee, let thine anger and thy
wrath be turned away from thy city Ier-
usalem thine holy Mountaine: for because
of our finnes, and for the iniquities of our
fathers, Ierusalem and thy people are a re-
proch to al that are about vs.

17 Now therefore, O our God, heare the
prayer of thy seruant, and his supplicati-
ons, and cause thy face to shine vpon thy
Sanctuarie, that lyeth waste for the Lords
sake.

18 O my God, incline thine eare & heare:
open thine eyes, and beholde our desola-
tions, and the cite whereupon thy Name
is called: for we do not present our sup-
plications before thee for our owne
righteousnesse, but for thy great tender
mercies.

19 O Lord, heare, O Lord forgive, O Lord
confider, and do it: deferre not, for thine
owne sake, O my God: for thy Name is
called vpon thy cite, and vpon thy peo-
ple.

20 ¶ And whiles I was speaking & praying
and confessing my sinne, and the sinne of
my people Israel, and did present my sup-
plication before the Lord my God, for
the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, and

the mā Gabriel, whom I had sene before
in the vision, came flying, and touched
me about the time of the euening obla-
tion.

22 And he informed me, and talked with
me, and said, O Daniel, I am now come
forth to giue thee knowledge & vnder-
standing.

23 At the beginning of thy supplications
the commandement came forth, & I am
come to shewe thee, for thou art greatly
beloued: therefore vnderstand the matter
and consider the vision.

24 Seventie weekes are determined vpon
thy people and vpon thine holy cite, to
finish the wickednes, and to seale vp the
sinnes, and to reconcile the iniquitie, and
to bring in eueralting righteousness, and
to seale vp the vision and prophesie, and
to anoint the most Holie.

25 Knowe therefore and vnderstand, that
from the going forth of the comman-
dement to bring againe the people, and to
build Ierusalem, vnto Messiah the prince,
shalbe seuen weekes, and therefore and two
weekes, & the strete shalbe built againe, &
the wal euen in a troublous time.

26 And after thre score & two weekes, shall
Messiah be slaine, and shal haue nothing,
& the people of the prince that shal cōe,
shal destroy the cite and the Sanctuarie,
and the end thereof shalbe with a flood:
& vnto the ende of the battell it shalbe de-
stroyed by desolatio ns.

27 And he shal confirme the couenant with
manie for one weeke: and in the middes of
the weeke he shal make the sacrifice and
the oblation to cease, & he for the ouer-
spreading of the abominations, he shal
make it desolate, euen vntil the confirma-
tion determined shalbe powred vpon the
desolate.

28 And the people of the prince that shal cōe,
shal build the Temple, and shall make
420. yeres, which comprehended the time from this building of the
Temple vnto the Baptisme of Christ. *See in streights of time.* In this
last weeke of the seuentie shal Christ come and preach and suffer death.

29 He shal seeme to haue no heauie, nor to be of any duration, as Iſa.
53. 2. Meaning, Titus Vespasians sonne, who should come and de-
stroy both the Temple and the people without all hope of recouerie.
30 By the preaching of the Gospel he confirmeth his promises, first, to the
Iewes, and after to the Gentiles. A Christs accomplished this by his
death and resurrection. B Meaning that Ierusalem and the Sanctuarie
should be utterly destroyed for their rebellion against God and their i-
dolatrie: or some reade that the plagues shall be so great, that they
shall all be aslotted at them.

CHAP. X.

These *appear* vnto Daniel a man clothed in linen,
1. *Whose flesh touched him wherefore he is sent.*

1 IN the third yere of Cyrus King of
Persia, a thing was reueiled vnto Da-
niel (whose name was called Belteshazzar)
and the worde was true, but the time ap-
pointed was long, and he vnderstode the
thing, and had vnderstanding of the vi-
sion.

2 At the same time, I Daniel was in heau-
M m m i.

Scythians, which was a discouraging to the godly, and a great feare to
Daniell, b Whiche is to declare that the godly shoulde not haue so
much, but patiently to abide the iustice of Gods promises.

f He aluider
for Ierusalem
prophesie, who
prophesied that
the citie should
be desolate
yetes: but
nowe Gods
mercie shoulde
open folde
exceede his
iudgement,
whiche
should be
four hundred
& nine-
tie yetes,
euen to
the coming
of Christ,
and so that
it shoulde
continue
for euer.
q Meaning
Daniels
nation, o-
uer whom
he was
carefull.
r To shew
mercy
and to put
in
of remem-
brance.

s From the
time that
Cyrus king
them leaue
to de-
part: and
these
weekes
make 49
yeres, whereof
46
are referred
to the time
of the
building of
the Temple,
and 3
to the laying
of the
foundation.

t Counting
the first yere
of
Darius who
gave the
second com-
mandement
for the building
of the Temple,
as Iſa.
44. 28.

u Meaning
that Ierusalem
and the Sanctuarie
should be
utterly
destroyed
for their
rebellion
against God
and their
idolatrie.

nes for the weekes of dayes.

3 I ate no pleasant breade, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at al, til three weekes of dayes were fulfilled.

4 And in the foure & twentieth day of the first moneth, as I^d was by the side of that great river, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and beholde, there was a man^a clothed in linen, whose loines were girded with fine golde of^b Vphaz.

6 His bodie also was like the Crysolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his fete were like in colour to polished brasse, and the voice of his wordes was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fel vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, & there remained no strength in me: for^c my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face: and my face was toward the grounde.

10 And beholde, an hand^d touched me, which fet me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the wordes that I speake vnto thee, and stande in thy place: for vnto thee am I now sent. And when he had said this worde vnto me, I stode trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou didest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were hearde, and I am come for thy wordes.

13 But the^e prince of the kingdome of Persia withstood me one and twentie dayes: but lo^f, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the^g vision is for many dayes.

15 And when he spake these wordes vnto me, I set my face toward the grounde, & helde my tongue.

16 And beholde, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and said vnto him that stode before me, O my Lord,

17 By the vision my sorowes are refreshed: for double power euen Michael, that is Christe Iesus the head of Angels. k For though the Prophet Daniel should end & cease, yet his doctrine should continue till the coming of Christ for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was overcome with feare and sorrow, when I saw the vision,

turned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one? for as for me, straight way there remained no strength in me, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, & he strengthened me,

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spokē vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now wil I returne to fight with the prince of Persia: and when I am gone forth, lo, the^h prince of Grecia shall come.

21 But I wil shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince

p Meaning that he would not only him selfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the King of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3. Of Greece, 5. Of Egypt, 28. Of Syria, 36. And of the Romans.

1 A Lionⁱ, in the first yere of Darius of the Medes, when I stode to encourage and to strengthen him.

2 And now wil I shew thee the truth. Beholde, there shall stand vp yet^j three Kingdomes in Persia, and the fourth shall be farre richer then they al: and by his strength, & by his riches he shall surre vp^k all against the realme of Grecia.

3 But a^l mightie King shall stand vp, that shall rule with great dominion, and do according to his pleasure.

4 And when he shall stand vp, his kingdome shall be broken, and shall be deuised toward the foure windes of heauen: and not to his^m posteritie, nor according to his dominion, which he ruled: for his kingdome shall be pluckt vp, euen so be for others besidesⁿ that those.

5 And the^o King of the South shall be mightie, and one of^p his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be ioyned

men, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his effray was multiplied, he overcame him self with drinke, and so fell into a disquiet: and some write, was poysoned by Callistander. f For kistweloe chief prince first deuised his kingdome among them felices. g After this his monarchie was deuised into foure: for Seleucus had Syria, Antiochus Asia minor, Callistander the kingdome of Macedonia, and Ptolemeeus Egypt. h Thus God reuenged Alexanders ambition and enuie in casting the power of another. i None of these foure shall be able to compare the power of Alexander. k That is, in his posteritie hauing no part of the of. l To wit, Ptolemeeus King of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie for he should haue both Asia and Syria.

a Called Abib, which conteineth parte of Marche and part of Aprill.

b Being carryed by the spirit of prophesie to haue the sight of this river Tygris.

c This was the Angel of God, which was sent to assure Daniell in this prophesie that he should see.

Jer. 1. 10, 9

f The worde also signifieth counsellor, or beate, so that for feare he was like a dead man for deformitie.

g Which declarereth that when we are stricken downe with the manie of God, we can not rise except he also lift vs vp with his hand, which is his power.

h Meaning, Cambyses who reigned in his fathers absence, and did not only for this space hinder the building of the temple, but would haue further ragged, if God had not sent me to resist him, and therefore haue I stayed for the peace of the Church.

i Though God could by one angel destroy all the world, yet to assure his childre of his loue, he sendeth forth double power euen Michael, that is Christe Iesus the head of Angels. k For though the Prophet Daniel should end & cease, yet his doctrine should continue till the coming of Christ for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was overcome with feare and sorrow, when I saw the vision,

n He declarereth hereby that God would be mercifull vnto the people of Israel.

o Which declarereth that when God smiteth downe his children, he doeth not immediately lift them vp.

p Once for now the Angel had touched him twice, but by little and little.

q Meaning that he would not only him selfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the King of Macedonia.

r For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

a The angel saith Daniell that God hath given him power to performe these things, singling out appointed him to assist Daniell, who he overcame the Chaldeans.

b Whether Cambyses that was reigned, was first, the second, or third, Darius the first of Hyllaspis, and the fourth Zoroaster, which all were enemies to the people of God, and stode against them.

c For he raised vp all the fallowen to fight against the God, and thus he had in law a meane to resist him.

d That is, Alexander the great. e For when his effray was multiplied, he overcame him self with drinke, and so fell into a disquiet: and some write, was poysoned by Callistander. f For kistweloe chief prince first deuised his kingdome among them felices. g After this his monarchie was deuised into foure: for Seleucus had Syria, Antiochus Asia minor, Callistander the kingdome of Macedonia, and Ptolemeeus Egypt. h Thus God reuenged Alexanders ambition and enuie in casting the power of another. i None of these foure shall be able to compare the power of Alexander. k That is, in his posteritie hauing no part of the of. l To wit, Ptolemeeus King of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie for he should haue both Asia and Syria.

n That is, Berenice the daughter of Ptolemus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinity that Syria & Egypt should have a continual peace together.
o That force & strength shall not continue for long after Berenice and her young issue after her husband's death.
p Was layne of her stepson Seleucus Calinicus the frere of Laidice the lawful wife of Antiochus, but was away for this woman's sake.
q Neither Ptolemus nor Antiochus edify.

q Some read, beleaguering the childe begotten of Berenice.
r Some read, she that begot her, & thereby understood her name, which brought her up so that all they that were occasion of this marriage, were destroyed.
f Meaning that Ptolemus Euergetes after the death of his father Philadelphus should fade in the kingdom being of the same stocke that Berenice was.
t To revenge his sisters death a gainst Antiochus Calinicus king of Syria.
u For this Ptolemus reigned for and forty years.
z Meaning Seleucus and Antiochus the great, the forces of Calinicus shall make warre against Ptolemus Philadelphus the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine whilst the warres were preparing.
z That is, Philopater when he shall see Antiochus to take great dominion from him in Syria, and also ready to invade Egypt.
a For Antiochus had five thousand horsemen and three score thousand footmen.
b After the death of Ptolemus Philadelphus, who left Ptolemus Epiphanes his heire.
c For not only Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.
d For under Onias which falsly alleged that place of Isa. 19. 19. certayne of the Iewes reuyred into Egypt to fulfill this prophesie: the Angel shewed that all these troubles which are in the Church, are by the providence and counsell of God.
e The Egyptians were not able to resist Straton Antiochus captaine.

ned together for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shall not receive the power of the arme, neither shall he continue, nor his arme: but she shall be delivered to death, and they that brought her, and he that begat her, & he that comforted her in these times.

But out of the budde of her rootes shall one stand vp in his stead, which shall come with an arme, and shall enter into the fortresse of the King of the North, and doe with them as he list, and shall prevaile.

And shall also carie captiues into Egypt their goods with their molten images, & with their precious vessels of silver and of golde, and he shall continue mo yeres then the King of the North.

So the King of the South shall come into his kingdome, and shall returne into his owne land.

Wherefore his sonnes shall be stirred vp, and shall assemble a mightie great arme: and one shall come, and overthrowe, & passe through: then shall he returne, and be stirred vp at his fortresse.

And the King of the South shall be angry, and shall come forth, and fight with him, even with the King of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand.

Then the multitude shall be proude, and their heart shall be lifted vp: for he shall cast downe thousand: but he shall not prevaile.

For the King of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certayne yeres) with a mightie arme, and great riches.

And at the same time there shall manie stand vp against the King of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fall.

So the King of the North shall come, & cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

But he that shall come, shall do vnto him as he list, and none shall stand against

him: and he shall stand in the pleasant land, which by his hand shall be consumed.

Again he shall set his face to enter with the power of his whole kingdome, & his confederates with him: thus shall he do, and he shall give him the daughter of women, to destroye her: but she shall not stand on his side, neither be for him.

After this shall he turne his face vnto the Iewes, & shall take many, but a prince shall cause his flame to light vpon him, beside that he shall cause his owne flame to turne vpon himselfe.

For he shall turne his face towards the fortresse of his owne land: but he shall be overthrowen and fall, and be no more found.

Then shall stand vp in his place in the glorie of the Kingdome, one that shall raise taxes: but after fewe dayes he shall be destroyed, neither in wrath, nor in battell.

And in his place shall stand vp a vile person, to whom they shall not give the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

And the armes shall be overthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

And after the league made with him, he shall worke deceitfully: for he shall come vp, and overcome with a small people.

He shall enter into the quiet and plentiful prouince, & he shall do that which his fathers haue not done, nor his fathers fathers: he shall deuide among them the praye and the spoile, and the substance, yea, & he shall forecast his deuices against the strong holdes, euen for a time.

Also he shall stirre vp his power and his courage against the King of the South with a great arme, and the King of the South shall be stirred vp to battell with a very great and mightie arme: but he shall not stand: for they shall forecast & practise against him.

Yea, they that fede of the portion of his meat,

For feere of the Romines he shall flee to his holdes.
p For when as vnder the pretence of poutie he would haue robbed the temple of Iupiter Dodonens, the countrey men flew him.
q That is, Seleucus shall succede his father Antiochus.
r Not by forcene enemies or battell, but by treason.
f Which was Antiochus Epiphanes, who was thought, was the occasion of Seleucus his brothers death and was of a vile, cruel and flattering nature, and defrauded his brothers forme of the kingdome, and vnto the kingdome without the consent of the people.
t He sheweth that great foreine powers shall come to helpe the young sonne of Seleucus against his vnkle Antiochus, and yet shall he be overthrowen.
u Meaning Ptolemus Philometor and his vnkle Antiochus, who was this chilles cousin germaine, and is here called the prince of the covenant, because he was the chiefe, and all other followed his counsaile.
x For after the battell Philometor and his vnkle Antiochus made a league.
y For he came vpon him at vauvares, and when he suspected his vnkle Antiochus nothing.
z Meaning in Egypt: a he will content him selfe with the small holdes for a tyme, but euer labour by craft to attaine the chiefe.
b He shall be overcome with treason.
c Signifying his princes and the chiefe about him.

He sheweth that he shall not only afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he almost murther them before that they may know that all these things come by Gods providence.
p This was the second battell, that Antiochus fought against Ptolemus Epiphanes.
h To wit, a beautiful woman, which was Cleopatra Antiochus daughter.
i For he regarded not the life of his daughter in respect of the kingdome of Egypt.
k She shall not agree to his wicked counsaile, but shall loose her husband, as her duty requireth, & not seeke his destruction.
l That is, toward Asia, Grecia and Italy, the which are in the sea called Mediterranean: for the Iewes called all countreys which were deuoid of them by sea.
m For whereas in For whereas Antiochus was wont to contemne the Romines, and put their ambassadours to shame in all places, Antiochus the Confusor, or Lucius Scipio put him to flight and caused his shame to turne on his own head.
n By his wicked life and obeying of foolish counsaile.

The little helpe.

d Declaring that his soldiers shall braut out & venture their life to slay and to be slaine for the sauegarde of their prince.

e The vncle and the nephew shall take truce, and banker together, yet in their hearts they shall imagine mischief one a-

29 gainst another. f Signifying that it standeth not in the counsell of men to bring things to passe, but in the providence of God who ruleth the kings by a secret bridle that they cannot do what they list them selves.

g Which he shal take o the Iews in spoiling Ierusalem and the Temple, and this is tolde them before to moue thol to pacience, knowing all things are done by gods providence.

h That is, the Romane power shall come against him: for P. Popilius the ambassador appointed to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the seconde time.

i With the Iewes which shal forsake the covenant of the lord: for first he was called against the Iewes by Iason the high priest, and this second time by Menelaus. k A great faction of the wicked Iewes shal holde with Antiochus. l So called, because the power of God was nothing diminished although this tisme fit vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God. m Denying such as bore the name of Iewes but in deede were nothing lesse for they sold their soules, and betrayed their brethren for gaine. n They that remaine constant among the people, shal teach others by their example and edify many in the true religion. o Whereby he exhorteth the godly to constancy although they should perill a thousand times, & through their miseries endure neuer so long. p As God will, not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Macchabees where the here prophesied. q That is, shal be euen of this final number many hypocrites. r To wit, of them that fear God and will lose their life for the defence of true religion, signifying also that the Church must continually be cryed and purged and ought to looke for one persecution after another: for god hath appointed the times therefore we must obey. s Because the Angels purpose is to siewe the whole couise of the persecutions of the Iewes vnto the coming of Christ, he now speaketh of the monarchy of the Romanes which he noth by the name of a King, who were without all religion and concerned the true God. t So long the tyrants shal perseute as God hath appointed to punish his people: but he sheweth that it is but for a time.

meat, shal destroy him; & his armie d shall overflow: and manie shall fall, and be slaine.

27 And both these Kings hearts shalbe to do mischief, & they shal talke of deceit at one table: but it shal not auailer: yet the end shalbe at the time appointed.

28 Then shal he returne into his land with great substance: for his heart shalbe against the holie covenant: so shal he do & returne to his owne land.

At the time appointed he shall returne, and come toward the South: but the last shal not be as the first.

30 For the shippes b of Chittim shal come against him: therefore he shalbe forie and returne, and freat against the holie covenant: shalbe do, he shal euen returne: & haue intelligence with them that forsake the holie covenant.

31 And armes k shal stand on his part, and they shal pollute the Sanctuarie l of strength, and shal take away the dayly sacrifice, and they shal set vp the abominable defolation.

32 And such as wickedly m breake the covenant, shal be cause to sinne by flatterie: but the people that do know their God, shal perseuile and prosper.

33 And they that vnderstand among n the people, shal instruct manie: yet they shal fal by sword, and by flame, by captiuitie and by spoile manie dayes.

34 Now when they shal fal, they shalbe holpen with a p little helpe: but many shal cleaue vnto them q faimely.

35 And some of them r of vnderstanding shal fal to trye them, and to purge, & to make them white, til the time be out: for there is a time appointed.

36 And the King shal do what him list: he shal exalt himselfe, & magnifie himselfe against al, that is God, & shal speake marvellous things against the God of gods, & shal prosper, til the wrath s be accomplished:

Daniel.

for the determination is made.

37 Neither shal he regarde the God of his fathers, nor the desires t of women, nor care for any God: for he shal magnifie himselfe aboute al.

38 But in his place shal he honour the God of Mauszim, and the god whom his fathers knew not, shal he honour with golde and with siluer, and with precious stones, and with pleasant things.

39 Thus shal he do in u the holdes of Mauszim with a strange god whom he shal acknowledge: he shal increase his glorie, and shal cause them to rule ouer many, & shal diuide the land for gaine.

40 And at the ende of time shal the King of the South push at him, and the Kings of the North shal come against him like a whirle winde with charrets, & with horsemen, and with many shippes, and he shal enter into the countreies, & shal overflow and passe through.

41 He shal enter also into the pleasant land, & many countreies shalbe ouerthrowen: but these shal escape out of his hand ouer Edom and Moab, and the chiefe of the children of Ammon.

42 He shal stretch forth his hands also vpon the countreies, and the land of Egypt shal not escape.

43 But he shal haue power ouer the treasures of golde and of siluer, and ouer al the precious things of Egypt, & of the Libians, and of the black Mores where he shal passe.

44 But the tidings out of the East and the North shal d trouble him: therefore he shal go forth e with great wrath to destroy and root out many.

45 And he shal plant the tabernacle f of his pallace betweene the seas in the glorious & holie mountaine, yet he shal come to his end, and none shal helpe him.

gare any countrey, they so made others the rulers thereof, that the priest came to the Romanes. b That is, both the Egyptians and Chaldeans shal at length fight against the Romanes, but they shalbe ouercome. c The Angel foretelleth the Iewes that when they should be destroyed, then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, and charnelis would still persecute him. d Hearing that Craffus was slaine and Annus discomfited. e For Antiochus ouercame the Parthians, and answered that which Antiochus had lost. f The Romanes after this reigned quietly through all countreies and from sea to sea, and in Iudea: but at length for their cruelty God shal destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

1 And at that 2 time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shal be a time of trouble, such as neuer was since there began to be a nation vnto that same time: & at that time thy people shal be deliuered, euerie one that shalbe found written in the booke.

Michael, meaning Christ, which is published by the preaching of the Gospel.

The general resurrection.

u The Romanes shal observe no certain forme of religion as other nations, but shal change their Gods at their pleasures, yet consume them and prefer them felies to their Gods.

x Signifying that they should be without al humanity: for the lose of women is taken for singular or great lose, as 1. Sam. i. 26. y That is, the God of power & riches: they shal esteeme their own power above all their Gods and worship it.

z Vnder pretse of worshipping the Gods, they shal enrich their cite with the most precious jewells of all the world, because that hereby all men should haue them in admiration for their power and riches.

a Although is their heauy they had no religion, yet they did acknowledge the Gods & worship ped them in their temples, yet they should haue ben despised as idle affectes: but this was to encrease their fame and riches and when they

here noteth one thing, that the Church shal be in great affliction and trouble at Christs coming, and yet that god will chuse his Angel to do his will, when here he chuse

^b Meaning all that rise at the general resurrection, which thing he here nameth, because the faithful should have ever their respect to what is in the earth, that shall no sure consist.

^c who have kept the true faith of God & his religion

^d He chiefly meaneth the ministers of Gods word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

^e Though the most part dispense this prophetic, yet keepe thou it as a treasure.

^f Til the time that God hath appointed for the full revelation of these things, and then many shall run to and fro, seeking the knowledge of these myestes, which things they obtain now by the light of the Gospell.

^g Which was Tygris.

^h Which was a double oth and did the more confirme the thing.

2 And many ^b of them that sleepe in the dust of the earth, shall awake, some to everlasting life, and some to shame & perpetual contempt.

3 And they that be ^c wise, shall shine, as the brightness of the firmament: and they that ^d turne many to righteousness, shall shine as the starrs, for ever and ever.

4 But thou, O Daniel, ^e shut vp the wordes, and seale the booke, til the end of the time: many shall runne to & fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the ^f river, & the other on that side of the brinke of the river.

6 And one said vnto the man clothed in linen, which was vpon the waters of the river, When shall be the ende of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the river, when he held vp his ^g right hand, & his left

hand vnto heauen, and sware by him that lieth for ever, that it shall be for a time, two times & an halfe: and when he shall have accomplished ^h to scatter the power of the holie people, all these things shall be finished.

8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Manie shall be purified, made white, and tried: but the wicked shall doe wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the ⁱ dayly sacrifice shall be taken away, & the abominable desolation set vp, there shall be a thousand, two hundred and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundred and ^j thirtie dayes.

13 But go ^k thou thy way til the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

moneth and an halfe to the former number, signifying that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing.

^o The Angel warneth the prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

ⁱ Meaning, a long time, a longer time, & a length of time, signifying that their troubles should haue an end.

^k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power.

^l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law.

^m Signifying that the time shall be long of Christs second coming, & yet the children of God ought not to be discouraged, though it be deferred.

ⁿ In this number he addeth a

HOSEA.

THE ARGUMENT.

After that the tenne tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in steede of his true service commanded by his worde worshipped him according to their owne fantasies and traditions of men, giving themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: the they grew ever worse and worse, and still abused Gods benefices. Therefore now when their prosperitie was at the height vnder Ieroboams the sonne of Iosab, God sent Hosea, and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: & where as they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of twentie yeres, though they remained still in their vices & wickednes, & derided the Prophetes, and contemned Gods iudgements. And because they should neither be discouraged with threatening, only, nor yet flatter themselves by the sweetness of Gods promises, he saith before them the two principal partes of the Law, which are the promise of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome only they should haue true deliverance: and for the seconde, he seth threatening and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophetes, either by Gods promise to alure them to be good, or by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two payntes, yet the Prophetes moreouer more peculiarly both the time of Gods iudgements and the maner.